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Closer than a Garment
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(The Muslim Family – 2)
Revised Edition

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TABLE OF CONTENTS

TABLE OF CONTENTS v

PRELUDE xiii

Opening Sermon	xiii
Our Mission: Purification and Cultivation	xiv
1. Purification	xvi
a) Purifying Our Sources of Knowledge (xvi)	
b) Purifying Our Beliefs (xvi)	
c) Purifying Our Actions (xvii)	
2. Cultivation	xvii
a) Becoming True Followers of the <i>Salaf</i> (xviii)	
b) Inviting to the Pure Religion (xviii)	
c) Presenting the Islāmic Solution (xx)	

PREFACE xxi

The Muslim Family	xxi
This Book	xxii
Acknowledgement	xxiv

CHAPTER 1

ISLĀMIC ETIQUETTES OF INTIMACY 1

Introduction	1
Awareness of Allāh	1
Having a Correct Perception of Intimacy (2)	
Rewards in Pleasure (2)	
Supplication Before Intercourse (3)	
Immediate Sexual Fulfillment	4
The Man Should Hurry to Fulfill His Desire with His Wife (4)	
The Wife Should Fulfill Her Husband's Desire (5)	
The Husband Should Fulfill His Wife's Desire (7)	
Approaching the Wife from Any Side	7
Intimacy with a Menstruating Wife	11
Successive Intercourses	13

Successive Intercourses with One Wife (13)	
Successive Intercourses with More than One Wife (13)	
Man's and Woman's Fluids	14
Cause for Baby's Gender (14)	
Cause for Resemblance (14)	
Removing the Armpit and Pubic Hair	15
Summary of Etiquettes of Intimacy	16

CHAPTER 2

PROHIBITED ACTS OF INTIMACY 19

Anal Intercourse	19
A Strong Prohibition (19)	
Deserves Allāh's Curse (20)	
Worldly Punishment (21)	
Intercourse During Menses	21
Oral Sex	22
Exposing Intimate Secrets	24

CHAPTER 3

RITUAL BATH (GHUSL) 25

Definition of <i>Janābah</i>	25
Causes of <i>Janābah</i>	25
Intercourse (25)	
Interrupted Intercourse (27)	
Ejaculation (27)	
Women's Ejaculation (29)	
What to Do When in Doubt (30)	
Permissible Things for a <i>Junub</i>	30
Sitting with Other People (30)	
Mentioning Allāh (31)	
Touching the Qur'ān or Reciting It (31)	
Entering a <i>Masjid</i> (32)	
Other Actions (32)	
Hurrying to Perform <i>Ghusl</i>	32
Angels' Abandonment (32)	
Recommendation of Hurrying (33)	
Permission to Postpone <i>Ghusl</i> and Perform <i>Wuḍū'</i> Instead (34)	
<i>Wuḍū'</i> Is Not Compulsory (35)	

A Separate <i>Ghusl</i> for Each Intercourse (36)	
Method of Performing <i>Ghusl</i>	37
The Prophet's <i>Ghusl</i> (37)	
Summary (38)	
Women's Braids (39)	
No Need for <i>Wuḍū'</i> after <i>Ghusl</i> (39)	
<i>Tayammum</i> in the Absence of Water	39
A Practical Permission (40)	
Description of <i>Tayammum</i> (41)	
Asking Is the Cure for Ignorance (41)	
Finding Water after Performing <i>Tayammum</i> (42)	
A Quick Way for Achieving <i>Ṭahārah</i> (43)	
Etiquettes for Performing <i>Ghusl</i>	43
Moderateness in Using Water (43)	
Avoiding Exposure (43)	
Prohibition of Urination in a Water Basin (44)	
Permission for the Two Spouses to Share the Same Water (45)	
Disapproval of Using Someone's Residual Water for <i>Ghusl</i> (45)	
Cleaning from Seminal and Pre-Seminal Excretions	46
Cleaning from Pre-Seminal Excretions (46)	
Cleaning from Semen (47)	

CHAPTER 4

THE 'AWRAH 49

Introduction	49
<i>Mahrams</i>	49
Obligation of Covering the 'Awrah	50
Extent of 'Awrah	51
Man's 'Awrah (51)	
The Knees and Navel (52)	
Lightened 'Awrah (53)	
Woman's 'Awrah (54)	
'Awrah between Spouses (55)	
'Awrah between Members of the Same Gender (55)	
Covering the 'Awrah from Jinns	56
Undressing Outside the Home	57

CHAPTER 5**THE ZINĀ “PACKAGE” 59**

General Criteria	59
Levels of <i>Zinā</i>	60
Unlawful Looking	61
<i>Zinā</i> of the Eye (61)	
The Obligation of Lowering the Gaze (62)	
Prohibition of Staring (62)	
Other Forms of “Minor” <i>Zinā</i>	63
Exposing Intimate Secrets (63)	
Describing a Woman to a Stranger (64)	
<i>Zinā</i> of the Tongue and Ear (65)	
<i>Zinā</i> of the Hand (65)	
Inviting the Nose to <i>Zinā</i> (65)	
<i>Khulwah</i> (66)	
The <i>Dayyūth</i>	67

CHAPTER 6**PERILS OF ZINĀ 69**

Introduction and Definition	69
Plights and Harms	69
<i>Zinā</i> Is One of the Worst Sins (69)	
<i>Zinā</i> Is Not a Quality of the Believers (70)	
Loss of <i>Īmān</i> (71)	
Painful Punishment in this Life	72
Punishment of Unmarried Fornicators (72)	
Punishment of a Married Adulterer (73)	
Stoning Mā'iz Bin Mālik (74)	
Stoning the Woman from Ghāmid (77)	
Retraction of a Text but Not its Ruling (79)	
'Alī Stones an Adulteress (80)	
Reason for the Severe Punishment (82)	
Desertion (82)	
Sexually Transmitted Diseases	83
Punishment in the Grave	85
Punishment in the Hereafter	87
Proving <i>Zinā</i>	87
Three Different Ways (87)	

Requiring Four Witnesses (88)	
Exception in the Case of a Man Accusing His Wife (89)	
A Great Slander (90)	
Protection Against <i>Zinā</i>	91
Remembering Allāh (91)	
Awareness of Allāh (93)	
Fearing Allāh and Restraining Desires (93)	
Prayer (94)	
Fasting (95)	
Supplication (96)	
Remembering the High Rewards of the Abstainers (97)	
Taking Example in the Righteous (98)	
Other Means (100)	

CHAPTER 7**PERVERSIONS AND ABERRATIONS 101**

Introduction	101
Masturbation	101
Ruling (101)	
Causes (102)	
Harms (104)	
Protection and Cure (105)	
Homosexuality	106
Sodomy (106)	
Lesbianism (108)	
Other Perversions and Aberrations	109
Bestiality (109)	
Rape (109)	
Child Molesting (110)	
Incest (110)	
Nudism (111)	
Open Sex and Orgies (112)	
Fetishes (112)	

CHAPTER 8**BIRTH CONTROL 113**

Birth Control Methods	113
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Islām Encourages Birth	114
'Azl (Coitus Interruptus)	115
Permission of 'Azl (115)	
'Azl Does Not Interfere with the Creation (116)	
Disapproval of 'Azl (119)	
Secret <i>Wa'd</i> (121)	
Celibacy	122
Castration	123
Stages of Embryogeny	124
<i>Fatwās</i> by the 'Ulamā'	125
Al-Albānī (125)	
Ibn Bāz (127)	
Al-'Uthaymīn (129)	
Al-Fawzān (130)	
Summary	131

REFERENCES 133

APPENDIX A: HUMAN SEXUALITY 137

Introduction	137
Human Sexual Characteristics	137
Female Sex Organs (138)	
Male Sex Organs (139)	
Human Sexual Development	141
Sexual Reproduction (141)	
Stages of Sexual Development (141)	
Prenatal Sexual Development (142)	
Childhood (143)	
Puberty (143)	
Menstruation (144)	
Adulthood (145)	
Physiology of Sex	146
Sexual Dysfunctions	148
Male (149)	
Female (149)	
Sexually Transmitted Diseases	150
Introduction (150)	
Chlamydia (151)	

Gonorrhea (151)
Syphilis (152)
Genital Herpes (154)
AIDS (154)
Hepatitis (155)
Trichomoniasis (155)
Genital Candidiasis (Moniliasis) (156)
Chancroid (156)
Genital Warts (Condyloma Acuminata) (156)
Lymphogranuloma Venereum (157)
Granuloma Inguinale (157)
Proctitis (157)
Prostatitis (158)
Urethritis (158)

APPENDIX B: ARABIC TERMINOLOGY 159

Introduction	159
Translating and Referencing Qur'ān and <i>Ḥadīth</i> (159)	
Useful Charts (159)	
Arabic Terms (159)	
Glossary of Common Terms	160
Arabic Weekdays and Islāmīc <i>Hijrī</i> Months	165
Transliteration	166
Notable Utterances	167
Index of Arabic Terms	168

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

«يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ» آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

«يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ

مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا» النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

¹ Āl 'Imrān 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،

وَحَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا،

وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.

Our Mission: Purification and Cultivation

Our goal is to promote true Islām that derives from Allāh's (ﷻ) Book, His Messenger's (ﷺ) Sunnah, and the ṣaḥābah's (رضي الله عنهم) understanding. This is the only Path that can incorporate correct Islāmic beliefs and

¹ An-Nisā' 4:1.

² Al-Ahzāb 33:70-71.

³ The above paragraphs are called *Khuṭbat ul-Hājah* (the Sermon of Need) with which the Prophet (ﷺ) often started his speeches. This is recorded by Muslim, Abū Dāwūd, etc., from Ibn Mas'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم). The Prophet (ﷺ) also said the very last paragraph when starting a speech. This is recorded by Muslim, an-Nasā'ī, etc., from Jābir (رضي الله عنه) (*al-Mishkāṭ* no. 137).

practices. Since, over the centuries, Muslims have largely drifted away from this magnificent Path, it becomes imperative to guide them back to it and help them live by its dictates.

Therefore, any serious work in promoting Islām must involve two fundamental components: purification and cultivation. Allāh (ﷻ) indicates that these two components were central to the Prophet's (ﷺ) mission:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they previously were in clear deviation.»¹

Our mission, then, is to present purified Islāmic teachings and practical guidelines for implementing them.

This book is a humble response to our realization of a great responsibility: the responsibility to bring forth before the English-speaking public writings that refine Islām and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers — the *salaf*.

We call upon all Muslims to support us in carrying out this noble trust. This will surely elevate and honor us and spread the eternal message of Islām all over the earth, as Allāh promises:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ الصف ٩

«It is He who has sent His Messenger with Guidance and the Religion of Truth, in order to make it prevail over all (false) religions, however hateful this

¹ Al-Jumu'ah 62:2.

C) PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way to resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَن أَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Judge between them according to what Allāh has revealed, and do not follow their errant views.» ¹

PREFACE

The Muslim Family

“The Muslim Family” is a series of books that presents detailed discussions relating to the family life, starting with courting and marriage, and extending into raising children according to Islām. To-date, this series consists of the following titles:

1	The Quest for Love & Mercy Regulations for Marriage & Wedding in Islām	﴿وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾
2	Closer than a Garment Marital Intimacy According to the Pure Sunnah	﴿هُنَّ لِبَاسٌ لَكُمْ، وَأَنْتُمْ لِبَاسٌ لِهِنَّ﴾
3	The Fragile Vessels Rights and Obligations between the Spouses in Islām	﴿رَفَقاً بِالْقَوَارِيرِ﴾
4	Our Precious Sprouts Islāmīc Regulations for Newborns	أَفْلَادُ أَبْجَادِنَا

The first three parts of this series, including this current book, deal with various aspects of marriage.

Marriage holds a position of perpetual significance because of the central role it plays in the human life. It is not surprising, therefore, that the scholars of Islām have discussed it in extensive writings through the ages.

Under the contemporary influence of non-Islāmic cultures, many misconceptions have been introduced into various areas of Islām — spilling into issues of marriage, divorce, and other family-related matters.

Viewing the needs and concerns of the Muslims who are forced to live in such alien environments, we find that most Islāmic writings on marriage are restricted in scope — having been written for different cultures and backgrounds.

leaving the full details for our stand-alone book on the subject.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description. May He also reward my wife Umm ‘Abdillāh for her continued support and relentless encouragement in this and all of my other works, my son ‘Abdullāh who designed the original cover, and my daughters who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي، رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

إبراهيم ٤٠-٤١

«My Lord, keep me constant in prayer, and the same for my progeny. Our Lord, answer my *du‘ā*. Our Lord, forgive me and my parents and the believers on the Day of Reckoning.»¹

And, O our Lord, bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad Mustafa al-Jibālī
Al-Madīnah al-Munawwarah
Wednesday, 17 *Shābān* 1426
21 September 2005

¹ *Ibrāhīm* 14:40-41.

CHAPTER 1

ISLĀMIC ETIQUETTES OF INTIMACY

Introduction

Sexual intimacy between spouses is allowed and encouraged in Islām. It is indeed a great favor from Allāh (ﷻ) that He does not set a blame upon those who lawfully release their desires. Rather, He permits this and even rewards it. Allāh (ﷻ) says:

﴿وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۖ فَمَنْ أَتَبَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَٰعِدُونَ ۖ﴾ المؤمنون ٥-٧ والمعارج ٢٩-٣١

«And they (the believers) are those who guard their private parts, except from their wives or those their right hands possess, for indeed they will not be blamed (in that regard). Whoever seeks beyond that, those are the transgressors.»¹

There is a number of guidelines, however, that one should observe when intimately approaching one's spouse. In this chapter, we discuss the most important of them.

Awareness of Allāh

One should always maintain a realization of Allāh's closeness and watchfulness. This realization should guide and control one's actions — even during moments of intimacy and pleasure. Furthermore, one should nurture a feeling of gratitude that Allāh has

¹ *Al-Mu'minūn* 5-7 and *al-Ma'ārij* 29-31.

facilitated venting one's desire in a lawful and pleasurable way. This turns the fulfillment of desire to a rewardable act of worship.

HAVING A CORRECT PERCEPTION OF INTIMACY

Even at the peak of their passion, the believers do not forget their Lord (ﷻ). They remember that their intimacy with their spouses is a means of fulfilling many noble goals — not only lust.

Thus, one should have the sincere intention of performing intimacy as an act of obedience to Allāh, to follow the Prophet's (ﷺ) Sunnah, to increase the number of Muslims, and to protect oneself and one's spouse from falling into sin.

REWARDS IN PLEASURE

One acquires good deeds when performing intercourse with one's spouse with the intention of protecting oneself from sinning.

Abū Tharr (رضي الله عنه) reported that some of the companions of Allāh's Messenger (ﷺ) complained to him. "O Allāh's Messenger! The wealthy people have taken away all of the rewards. They pray as we do and fast as we do, and they give charities from their extra monies." He (ﷺ) replied:

«أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ،
وَبِكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَبِكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَبِكُلِّ تَحْمِيدَةٍ صَدَقَةٌ،
وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ. وَفِي بُضْعٍ أَحَدِكُمْ
صَدَقَةٌ. وَيُجْزَى مِنْ هَذَا كُلِّهِ رَكْعَتَا الضُّحَى.»

«But has Allāh not given you that which you may offer as charity? Verily, every *tasbīh* (saying "Subhān Allāh — Exalted be Allāh") is a charity; every *takbīr* (saying "Allāhu akbar — Allāh is the Greatest") is a charity; every *tahlīl* (saying "Lā ilāha illallāh — There is no true deity except Allāh") is a charity; every *tahmīd* (saying "Al-ḥamdu lillāh — Praise be to Allāh") is a charity; commanding good

is a charity; forbidding the evil is a charity; and having intercourse (with your wife) is a charity. And all of those (charities) may be encompassed by two *rak'āt* that one would pray in the mid-morning.»

The companions asked, "O Allāh's Messenger, would one of us fulfill his desire and yet get a reward for that?" He (ﷺ) responded:

«أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟
فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ فِيهَا أَجْرٌ.»

«Assume that he directed it toward a prohibition (*zinā*), would that not result in a burden for him? Therefore, if he directs it toward that which is permissible (his wife), he gets a reward for it.»¹

Commenting on this, al-Albānī (رحمته الله) said:

"As-Suyūṭī said in *Iṭḥkār ul-Aṭḥkār* that one's intercourse (with his wife) is a charity, even if he did not have any intention in that regard. My opinion is that this may be true for each individual intercourse, but he should have a prior intention in that regard at least when he first married her. And Allāh knows best."²

SUPPLICATION BEFORE INTERCOURSE

One of the noble goals of intercourse is producing a righteous progeny. Thus, it is important for the copulating spouses to supplicate to Allāh asking him to keep Satan away from their progeny.

Ibn 'Abbās (رضي الله عنه) reported that the Messenger (ﷺ) said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: "بِسْمِ اللَّهِ، اللَّهُمَّ
جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا"، فَإِنَّهُ إِنْ قُضِيَ

¹ Recorded by Muslim, Aḥmad, and others.

² *Ādāb uz-Zifāf* p. 138.

entice them to introduce acts of disobedience into their love-making.

6. **Intercourse is performed by the man entering his wife in her front passage (vagina).** They may take any position that is enjoyable and comfortable for them both.

When performing intercourse with a virgin bride, the husband should be extremely gentle and should not be too rushed to break her hymen. Contrary to common cultural beliefs and practices, there is nothing imposing that breaking the hymen must be performed on the very first night of marriage.

7. **Entering one's wife through her back entry (rectum) is a major sin** that should never be done.

7. **During his wife's menses, the man may enjoy all of her body except for the vagina.**

8. **Intercourse with a pregnant wife is permissible**, but the man should be careful not to hurt her or the embryo. Extreme care is especially required during her advanced pregnancy.

9. **One may perform successive intercoursures during one day.** In that case, the man should wash his private parts after each intercourse. It is further recommended to perform *wuḍū'* after each intercourse.

10. **Ghusl (bath) is required after intercourse.** This is discussed in detail in Chapter 3.

PROHIBITED ACTS OF INTIMACY

In this chapter, we discuss a number of acts of intimacy that are prohibited for the two spouses. There are other prohibited acts that we find more appropriate to include in Chapter 7, titled, "Perversions and Aberrations".

Anal Intercourse

A STRONG PROHIBITION

Anal intercourse is a major sin that is strongly prohibited in Islām. It is an unnatural act that does not fulfill any of the goals of marriage. Rather, it is the practice of those whose nature has been distorted — those who prefer that which is filthy to that which is good. It is the way of the people of Lūṭ whom Allāh condemned and destroyed in a most overwhelming manner.

Khuzaymah Bin Thābit (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ.»

«Verily, Allāh forbids you from having intercourse with women in their rectums.»¹

In another narration, Khuzaymah Bin Thābit (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِيتَانِ النِّسَاءِ فِي أَدْبَارِهِنَّ حَرَامٌ.»

«Performing intercourse with the women in their

1 Recorded by aṭ-Ṭabarānī (in *al-Kabīr*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 1921).

ghusl)?" The Prophet (ﷺ) replied:

«إِنَّمَا الْمَاءُ مِنَ الْمَاءِ.»

«The water (of *ghusl*) is only (required) because of the (seminal) fluid.»¹

This meant that a man only became *junub* if he ejaculated semen, and that intercourse without ejaculation did not cause *janābah*. However, this was later abrogated, as was reported by Ubayy Bin Ka'b (رضي الله عنه):

“The water (of *ghusl*) is only required because of the (seminal) fluid’ was only a permission at the beginning of Islām, but was later discontinued.”²

The above *ḥadīth* holds now only for cases other than intercourse, such as wet dreams or other stimulations that result in ejaculation without intercourse.

‘Alī (رضي الله عنه) reported, “I was a man who considerably discharged pre-seminal fluid. So I would take a bath (whenever I felt that), until (the skin of) my back chipped. I was embarrassed of asking the Prophet (ﷺ) about that because of his daughter’s position (being my wife), so I requested al-Muqḍād Bin al-Aswad to ask him. The Prophet (ﷺ) then instructed me:

«لَا تَفْعَلْ! إِذَا رَأَيْتَ الْمَذْيََّ فَأَغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضُوءَكَ

لِلصَّلَاةِ. فَإِذَا فَضَخْتَ الْمَاءَ فَأَغْتَسِلْ.»

«Do not do that. When you see pre-seminal fluid, wash your member and perform *wuḍū’* for the prayer. But (only) when you ejaculate the (seminal) fluid, perform *ghusl*.»³

1 Recorded by Muslim.

2 Recorded by at-Tirmithī, Abū Dāwūd, and ad-Dārimī. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 448).

3 This is a combined report recorded by al-Bukhārī, Muslim, Abū Dāwūd, and

In another report by ‘Alī (رضي الله عنه), the Prophet (ﷺ) said:

«إِذَا حَذَقْتَ فَأَغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَازِفًا فَلَا تَغْتَسِلْ.»

«When you ejaculate, perform *ghusl* of *janābah*.

When you do not ejaculate, do not perform *ghusl*.»¹

WOMEN’S EJACULATION

A woman also “ejaculates” when she reaches her climax. But the discharged fluids (or wetness) often go undetected because they remain within the vagina. When a woman climaxes and discharges fluids, even if she did so unconsciously during sleep, she is required to perform *ghusl* upon realizing that.

Umm Salamah (رضي الله عنها) reported that Umm Sulaym (رضي الله عنها) came to Allāh’s Messenger (ﷺ) and asked him, “O Allāh’s Messenger! Surely, Allāh is not shy from the truth. Is it required for a woman to perform *ghusl* when she has a wet dream?” He (ﷺ) replied,

«إِذَا رَأَتْ الْمَاءَ فَلْتَغْتَسِلْ.»

«When she (upon awakening) finds wetness (in her clothes), she must take a bath.»

Upon hearing this, Umm Salamah laughed and, covering her face (from embarrassment), asked, “O Allāh’s Messenger! Do women have wet dreams?” He (ﷺ) replied:

«نَعَمْ، تَرَبَّتْ يَمِينُكَ! فِيمَ يُشَبِّهُهَا وَلَدُهَا؟»

«Yes, may your right hand be prosperous! How then does her child resemble her?»²

others (see *Irwā’ul-Ghalīl* no. 108, 125).

1 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 125).

2 Recorded by al-Bukhārī, Muslim, and others.

nightclubs, swimming clubs, health spas, fashion shows, internet sites, advertisements, computer games, etc.

THE OBLIGATION OF LOWERING THE GAZE

We have seen above that the eyes commit *zinā* by looking at the prohibited *‘awrahs*. Because of this, Allāh (ﷻ) commands the believing men to restrict their looks. He says:

«قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَلِكَ أَزْكَى لَهُمْ، إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ» ﴿النور ٣٠﴾

«Tell the believing men to lower of their gaze and guard their private parts (i.e., chastity) — that is purer for them. Indeed, Allāh is Aware of what they do.»¹

As we have seen earlier, Allāh (ﷻ) directs the same command to the believing women. “Lowering the gaze” means to look only in the amount necessary for one to see his (or her) way or recognize who is before him.

PROHIBITION OF STARING

Staring is prohibited, even if it is only directed toward a permissible part of the anatomy, such as a woman’s face or a man’s chest. With staring come Satan’s whispers, painting a lustful image, and bringing to one’s imagination what possibly lies behind the veils and garments.

Because of this, one is only entitled to the first look; any subsequent looks are sinful because they signify staring.

Buraydah (رضي الله عنه) reported that the Prophet (ﷺ) said to ‘Alī (رضي الله عنه):

«يا علي! لا تُتَبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى، وَلَيْسَتْ لَكَ الْآخِرَةُ.»

«O ‘Alī! Do not follow one look with another, because for you is the first one (i.e., it is forgiven),

1 An-Nūr 24:30.

but not the next one.»¹

Note that Allāh’s Messenger (ﷺ) said this to his cousin ‘Alī, who is one of the Four Rightly Guided *Khalīfahs* and the Ten companions who were given the tidings of *Jannah*. Anyone after him claiming immunity from the lustful effects of staring would be lying to himself before anyone else.

Other Forms of “Minor” *Zinā*

EXPOSING INTIMATE SECRETS

The acts of intimacy that take place between a man and his wife are performed privately, behind veils and closed doors. Their details must remain private and secret as well. Sharing them with others is a means of bringing evil thoughts and imagination to the hearts of the believers, and is one of the avenues leading to *zinā*. It should therefore be totally blocked.

Abū Hurayrah (رضي الله عنه) reported that while the Prophet (ﷺ) was once giving a *khuṭbah* in the *Masjid*, he turned toward the men and asked:

«هل منكم رجل إذا أتى أهله، وأغلق بابه، وألقى عليه سِتْرَهُ، واستترَ

بِسِتْرِ اللَّهِ، ثم يجلسُ بعدَ ذلك فيقول: “فعلتُ كذا، فعلتُ كذا”؟»

«Is there among you a man who, when he approaches his wife, closing his door, lowering his veils, and covering himself with Allāh’s cover, would after that sit (in a company) and say, “I have done such, I have done such.”?»

The men remained silent. He then turned toward the women and asked them, «هل منكنَّ من تحدّث؟» «Is there among you a woman who speaks (about her intimate secrets)?» And they remained silent as well. A young girl then, kneeling on one of her legs and standing on the foot

1 Recorded by Aḥmad, An-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7954).

OPEN SEX AND ORGIES

Some people have lost modesty to such a degree that they enjoy performing acts of intimacy, including intercourse, in front of other people who act as observers or partners. Their deviations are often combinations of indecent exposure of *'awrah*, immorality, and *zinā*.

It is interesting to note that once a question was posed to the Author as to whether it is permissible for two co-wives to perform sex with their husband at the same time, and whether, in this case, they are allowed to touch each other! This question clearly presents ignorance of some Islāmic basics that we discussed earlier in this book. Furthermore, it shows that the questioner is influenced by pornography or the deviant ways of the disbelievers that revive wicked practices of the ancient Greek and Roman pagans.

FETISHES

Fetishes represent a certain degree of insanity and a clear deviation from the pure human nature. They include masochism (deriving pleasure from receiving pain), sadism (deriving pleasure from giving pain), enjoyment of filth (deriving pleasure from urine or other filth), and so on.

A normal human being cannot imagine deriving pleasure from filth. This is only known to be the practice of pigs. Yet, it is shocking to learn that there are “sick” individuals who do that.

When we hear of aberrations that reach this level of degeneracy, we cannot help noting, “It is no wonder that so many STDs mushroom from sinning,” and we gratefully turn to Allāh (ﷻ), sincerely praising Him for showing us the path of pure and clean guidance: Islām.

CHAPTER 8

BIRTH CONTROL

In this chapter, we discuss birth control by first presenting the most commonly used methods. We follow this by presenting, over a sequence of sections, Islāmic texts that relate to birth control. We conclude by a section that presents verdicts by contemporary *'ulamā* regarding this subject.

Birth Control Methods

Birth control or contraception is deliberate prevention of pregnancy ¹. Birth control methods can be classified into major types, each type including one or more individual methods as follows:

Type	Description
1 Barrier methods	Provide physical barriers that keep the sperm from entering the uterus. They include male and female condoms, the diaphragm, and the cervical cap.
2 Hormonal contraceptives	Deliver doses of female sex hormones. This inhibits ovulation, thickens the mucus of the cervix to make it difficult for sperm to enter the uterus, and keeps the uterine lining from thickening so that a fertilized egg cannot implant in it. The doses are administered as pills, skin implants, or injections.
3 Spermicides	They are jellies, creams, foams, suppositories, tablets, or films that contain a sperm-killing chemical.

¹ Whereas we had a full discussion of this subject in the first edition of this book, we have now removed most of the scientific discussion — keeping the details in our separate book titled: “Islāmic Perspective of Contraception and Abortion”.